



**T** The prayse  
of all women, called Mulierum  
Dean. Very fruytfull and  
Delectable vnto all  
the reders.

**T** Loke and rede who that  
can. Thys boke is  
prayse to eche  
woman.

(S)









What time þ crabbe hys course had past  
And Phebus atteyned the Aquarpe  
The selfe same tyme whā it frose fast  
Amiddes the moneth of Januarpe  
I in my bedde, and slepe in myne eye  
A sodayne assemble befoze me dyd appere  
And women they semed by abyte and chere.

¶ A wake they sayde, slepe nat so fast  
Consyder our grefe, and howe we be blamed  
And all by a boke, that lately is past  
Whych by reporte, by the was fyrst framed  
The scole of women, none auctour named  
In prynte it is passed, lewdely compyled  
All women wherby be soze reupled.

¶ Consyder therin, thyne owne good name  
Consyder also our infamyne  
Sende forth some other, contrary the same  
For thyne and ours, bothe honestye  
The Dean thou wrote, and lyeth the bye  
Be quicke herein, pprolonge nat thus  
As thou woldest our favour, now we do for vs.

¶ Amongest all other, one boldly prest  
Ohey sayd she halt thou, be thou neuer so strong  
Her mase & her mantell, she threwe on my brest  
For I am she sayd she, thou hast do most wronge  
A wake a wake, thou slepest ouer longe  
Venus am I cleped, my name shall nat be hyd  
Nowe sharpen thy pen, and wyte as a the byd.



**¶** Of trueth it is, wryte on quod the  
The nature of man inclyneth to synne  
Rather than vertue, and reason is why  
Eche nature dothe ende, as it dothe begyn  
Salte wyl be water, thought none be therein  
The tree of the rote, dothe take his verdure  
The fruyte wherby, is knowen swete or souze.

**¶** So at y begynnynge, where man had that vse  
Of wyt and reason, to be ruled by  
By cause he offended, he made excuse  
The faute allegynge, to the femynye  
God to haue dyscepued, yf it wolde haue be  
And as he tho, to lye begon  
So to thys daye, he holdeth on.

**¶** Of vs poze women customably  
Wythout cause iust, to rayle and iest  
No nature naturate, vnder the skye  
Fyshe, fowle, worme, ne beest  
But wyth theyr owne kynde, the lyue at rest  
Man of all other, of maners so rude  
Can nat saye well by hys similitude.

**¶** A great abuse, and shamefully holde  
Suche frowardnes, in hande to haue  
The selfe same thyng, whyche most they shulde  
Laude and loue, it to depzane  
And that of nede, whiche most they craue  
So to improper, great foly it is  
For in no wyse they may vs longe mys.

**¶** Res.



**R**ecorde the goodnes, of god almyghty  
At the creacyon, whyche he began  
Perceyvinge it coulde nat endure a ryght  
Wythout any helpe made to the man  
Faciamus (sayde he) and made Eve than  
The woman the man, to helpe and assyst  
It foloweth therfoze, we can not be myst.

**H**owe be it, ye men fast poze and pryve  
All that ye may vs women agayne  
Nothyng lefte out, ye may come by  
Of holy wytte, noz that poetes do fayne  
All is alledged as thyng certayne  
And what that makes nat, for your purpose  
Shall be interpretate, wyth a lewde glose.

**E**xemples many, faynt and feble  
No than ye may well iustifye  
And saye it is a thyng impossible  
Any one good woman founde to be  
Whyche euyl sayenge to ratifye  
A sence of Salomon ye aledge, whych sayth  
Mulierem fortem quis inueniet.

**B**ut as to that thou shalt nat tary  
Lenger than nedes to make repozte  
As at this tyme them to contrary  
By any exemple, the nexte to retort  
Taken an nowe of the luyngge sorte  
Continue thy processe, tyll thou may espye  
A place therfoze moze necessary.

A.iii,

**H**owe



Howe shulde this woꝛlde contynued be  
 Man I meane in his most nede  
 Were nat women, what were ye  
 Examples many, hereof may ye rede  
 And ouer that ye se in dede  
 Howe by the vertue of the femynyne face  
 Myght encreaseth, and thoughtes gyue place.

11. Reg. xviii. **¶** Exempeld in Saule, whan he shulde fyght  
 Agaynst the armye phyllypne  
 Had neyther herte, courage ne myght  
 He wytt nat what to do therin  
 Wyth hongry thought hym selfe to pyne  
 Had nat the woman hym counseyled and fed  
 For feare in that fury, Saule had be deed.

**¶** Than ye lye sycke, and lyke to dye  
 Who then attendeth you vnto  
 Were nat the woman, there myght ye lye  
 Donge in your denne, as bestes do  
 The woman is euer redy to go  
 For this and that to watche and wake  
 You to recouer many labours to take.

**¶** If that your synger other hede ake  
 Or elles what ayleth you, hande or fote  
 There can no medycyne the payne aslake  
 Wythout the woman be your bote  
 Lappe you warme in clothes softe  
 A kercheyffe bonde vnto your hedde  
 And in her armes bere you to bedde.

**¶** Argh



**W** Ryght and day than must she wake  
And redy be at the fyrst call  
A culles or some caudel make  
As for the sycke dothe best befall  
Oneles the woman come wythall  
No man can get hym by to sytte  
Therof to taste morsell or bytte.

**T**hus of þ woman great pleasures ye haue  
Whiche man to man can nat suffyce  
And yet ye do bys all depzaue  
Sayenge we be neyther sadde ne wyfe  
And that no profyte by bys doth ryle  
Where as in trueth recozde I can  
As many aryle as by the man.

**A** woman playne dyd fyrst inuent  
All maner grayne to inne and sowe  
Ceres named by commune assent  
And for her wysdome, the people dyd knowe  
Honours diuine they dyd her shewe  
And as her merites dyd than expresse  
They named her to good goddesse.

Out mer:  
th. li. q.

**A**nd in lyke maner a woman founde  
The letters fyrst that we nowe wyte  
The A. B. C. as they do stande  
Wherby we vse our myndes to endyte  
One to another ful and persyte  
Carmenta called as I remembre  
Mother vnto the famous Cuander.

Aldo. li.  
i. ant. 15.

**P**allas



August.  
de ciuita  
lib vii.  
& vii. in  
fast. &c.

**P**allas the daughter of Iupiter  
Through her entere and pured bzaune  
The goddesse named of the artysyer  
Of wolle and oyle, fyrst founde the bayne  
For whyche inuencion the story is playue  
Preferred she was before Neptune  
To gyue the name to Athenes towne.

i. Reg. xvi.

**S**oppho the poetresse dyd also fynde  
Wyth the harpe to synge the tune to wrest  
Whyche greatly conforteth mannes mynde  
Wyth syghes of sorowe ouer prest  
Saul the kynge coulde neuer haue rest  
Tyll Dauid had harpyd a fyfte or two  
The malygne spyte, wolde nat hym fro.

**T**he Sybbilles. xii. dyd prophecy  
The sone of god shulde man become  
One of them shewed the mystery  
Unto Octauyan in the sonne  
Many is the yeres, that syth is ronne  
And yet the churche dothe occupre  
The selfe same Sybbilles prophete.

**H**ystories many I coulde forth lay  
That maketh wel wyth the femine  
Of lyke sentence I dare well saye  
And grounded on good auctoryte  
Howe be it because that poetry  
Is taken nowe in suche despyte  
Of other reasons, I wyll thou wyte.

**B**ut



**B**ut first this questyon, aske quod the  
Demurely, and after a gentyl rate  
To whom be holden moze are ye  
Unto the man that you begate  
Or to the woman puerperate  
I knowe no reason for your excuse  
But that it shulde your selues confuse.

**A**s sone as the woman, dothe conceyue  
Full dyuers is her appettyde  
Bothe bely and hert dothe ryse and heue  
The stomake seldome satysfyde  
For many sondry meates prouyde  
Longe for moze than she may gete  
And many a sozy mozsell ete.

**I**n case she may it nat optayne  
Harde she escapeth wyth the lyfe  
And in her labour suche is the payne  
That as god knoweth the vrgent grefe  
Wythout a gracyous prerogatyfe  
Ware thyng, no doubt, impossible  
She shulde escape, and after haue hele.

**A**nd whan she is delyuered  
Syke and wepe contynually  
And as ye knowe but lytell consydered  
Wyth many a man, the moze blame he  
Who but the woman must keper be  
Prouyde for euery ragge and cloute  
And in her armes bere you aboute.

B.i.

**I**n



**I**n case the man fuche labour shoulde take  
I meane to bere you to and fro  
His armes, and sholders wolde so ake  
That lame he wolde be of bothe two  
The sely woman hath the neuer do  
What in her armes, and in her lappe  
Nyght, and daye she must you wzappe.

**T**ytell o2 nothyng may she rest  
But alwayes bely you for to kepe  
Aryse and fede you wyth her brest  
And all to styll you whan ye wepe  
Where of your selfe, ye can scant crepe  
She must be redy to gyue you pappe  
From wynde & wether, you warme to lappe.

**T**he man may lye and snore full fast  
Whan that the wyfe must watche and wake  
Out of the bed her armes cast  
The cradell to rocke tyll the bothe ake  
The babe also vnto her take  
And whan he is vnclene beneth  
Must be content wyth many yll b2eth.

**S**hyfte hym ofte, wype and wesshe  
Cloutes and clothes newe prepare  
And be it hard or be it nelshe  
The woman must do away the ware  
Thus hath the mother all the care  
All the labour and dysplease  
Where as the father dothe what hym please.  
**¶ When**



**W**hen that ye drawe nere, xli. monethes olde  
Than may the woman nother rest ne spyte  
But euer dandle you in sure holde  
Tyll tyme that ye haue founde your fye  
Her brestes ye tere wyth many a byt  
And scratche also wyth you sharpe nayles  
And yet the woman you neuer fayles.

**W**here as the man wolde sure dysdayne  
And be therewith impacient  
And peraduenture stryke agayne  
Nother beeftsons so dyligent  
If ons ye dyd hym dyscontent  
For as ye se when hym myslyketh  
The man dayly hys chylderne stryketh.

**T**he mother tendreth them alway  
And scant can suffer them in the wynde  
Of them in doute bothe nyght and daye  
Lest any male chaunce shulde them blynde  
Dought you nat them to the woman to be kynde  
Howe be it ye haue no better spozte  
Than of the woman exyll to repozte.

**S**ome saye the woman had no tonge  
After that god had her create  
Untyll the man toke leues longe  
And put them vnder her palate  
An aspyr leffe of thy dyuel he gaffe  
And for it moueth wyth euery wynde  
They saye waincus tongues be of lyke kynde.



**I** saye fable reherſed befoze  
The trueth well knowen is but a lye  
All the clerkes that euer were  
Do wyte the ſame and teſteſye  
That god made all thynge parfetylpe  
Howe ſhulde the woman then tonge haue none  
And be of goddes creacyon.

**B**ecause that Eue our prime parent  
The wyll of god dyd ons transgreſſe  
They blame all women in lyke conſent  
And make them ſelfe alwayes fauteles  
There be of women as of men doutles  
All be it that dyuers haue offended  
Yet ought nat al to be reprehended.

**A**ll maner clothe is nat lyke fyne  
Nor yet all men complexoned lyke  
Some moze of colour, ſome moze ſanguyne  
Some malancolye, ſomme fleamatyke  
Some longe and ſmall, ſome ſhorſte and thicke  
Nat every man of one compleccyon  
Nor every woman of one condycyon.

**W**hy ſhulde the woman then be blamed  
More than the man, and he lyke bad  
He thynkes ye ought to be aſhamed  
And alſo in conſcience ſoze adzade  
In caſe that ye any conſcience had  
**Rom. ii.** Mytneſ ſaynt Paule, it doth no man beſeme  
Woꝛſe of a nother than of hym ſelfe to deme.

**A**dmyt



**C**Admytte that woman fyrste offended  
The man perswadyng to transgres  
A woman was she, the faute that amended  
By meane of her great humblenes  
Of mannes restore the chefe foundres  
Eue was she that made vs thall  
And Mary was she that loused all,

Genises.

**C**And ouer that in Genesye  
I fynde it wyten, that god dyd make  
The woman for man an helpe to be  
Not of vyle erthe out of the lake  
But of a rybbe that he dyd take  
Out of the mannes ryght syde  
And the woman made of thyng well tryde.

**C**Lyke as ye se by experyence  
Golde forged of leade, yren and tynne  
And is hym selfe in hys fyrst essens  
No better than the matter he was fyrst in  
And now more valued than man myne  
Lyke so dyd god the femynyne  
Plasmate of the masculyne.

**C**Ye se also the ryche Rubies  
And other stones of hys vertue  
Set in golde at poynt deuyse  
And in thyng of small value  
In symblable wyse hym selfe Jesu  
Wolde of the woman incarnate be  
Mayden and wyfe his mother Mary.

B.iii.

**C**And



**A**nd sythe that god the woman create  
Of thyng thus pured, and nat the man  
To the ende she shulde helpe hym algate  
Of congruence it foloweth than  
That in no wyse myse ye can  
The man (as who sayeth) is the adiectyue  
And the woman is playne the substantiue.

**F**or as wytnesse the accidence  
The adiectyue may nothyng do  
Onles it be vnder pzetence  
Of other substance put thereto  
The man inlyke effecte also  
Wythout the womans helpynge hande  
By hym selfe may nat longe stande.

**I**f a man wythout womans consent  
Myght haue redrest the fyrste offence  
It had nat neded the omnipotent  
To haue come hym selfe to make the admendes  
The woman was chosen by diuine assence  
To be through her humyltye  
The well of our tranquility.

**A**nd who that lysteth the trneth to trye  
Shall fynde in the Bible thozowe & thozowe  
That god dyd fauoure the feynynye  
Many tymes as well as you  
And in the woman dyd of reneue  
Agaynst all naturall dysposycyon  
In steryll age parentall fruycyon,

**As**



**C** As fyrst in the booke of Genesye  
 Of Ioseph, Isaac, and Samuell  
 Wyth other mo in places sondry  
 As of Sampson ye may fynde well  
 Lyke of the Sunampte befell  
 The Bible rede and ye shall fynde  
 That these were bozne past course of kynde.

Genes. iii.  
 i. reg. i.  
 Iudic. iiii.  
 iiii. reg.  
 yll.

**C** And in lyke case Elyzabeth  
 The mother of holy Iohan Baptyst  
 Saynt Anne also as scrypture sayeth  
 Conceyued Mary mother of Chryst  
 Mary also that man neuer wyth  
 Conceyued by grace bothe god and man  
 Mayden & mother bothe nowe and than.

Luce. i.

Math. i.

**C** Thus haue ye sure certyficate  
 That god much fauoureth the femyn kynde  
 Sythe he hym selfe after suche rate  
 Tendzeth in them the deuout mynde  
 And furthermoze no dout I fynde  
 That god permytted man to make  
 Wonders many for the womans sake.

**C** As fyrst we fynde by diuine spiracyon  
 Done by the prophet Helyse  
 A lytell oyle and all by myracle  
 Made to encrease and multiply  
 And to hys hostyes by prophesye  
 Gaue a chylde, and to the same wyfe  
 Restored he lone from deth to lyfe.

iiii. reg.  
 iiii.

Ibidem.

Ibidem.

**C** Quer



**C**ouer that it may nat be nayde  
Whan man had broken the pzecepte  
Seynge hym selfe so nakedly arayde  
For shame amonge the leues he crepte  
God hym called, he no fote stepte  
But blamed the woman for hys consent  
To fortyfye hys hys euyl entent.

**C** But what sayde god, loke and rede  
*Genes.* Maladicta terra in opere tuo  
Cursed be the erthe thou dost on fede  
And swete for thy lyuyng thou shalt also  
Mynde had he none to call for grace tho  
So where god made hym of erth or than  
yf he cursed the erth, he cursed man.

**C** So of the woman it can nat be sayde  
For she of a rybbe was made befoze  
But for she was so lyghtly betrayde  
Penaunce she had, but nat so soze  
Curst was she nat, howe be it euermoze  
God sayde in chyldeyng whan she dyd lye  
Wyth sorowe her sede shulde multiply.

*Gene. ix.  
xiii. re. ii.  
Gen. ii.  
Mala. ii.* **C** That man was curst oft we rede  
Besydes that I rehersted haue  
As Chayn and Cham for theyr lewde dede  
And those y the prophet dyd mocke & depzane  
Wyth other (no fewe) where as god gaue  
Many tymes vnto the woman  
Hys blessinge as well as to the man.

**C** Thus



Thus all thyng pondred in balance playne  
God fowoureth alwayes the femynite  
We then to haue them in dysdayne  
Standeth nat well with equyte  
And who so sayde the good rare be  
I durst auenture my heed to lose  
To proue he lyeth that maketh that glose.

Thousandes or two I dare well say  
Of them that yet here lyuyng be  
In ful recorde forth bryng I may  
An seke nat farre out of the cowntre  
I could also manifestly  
Dyuers rehers and theyr names tell  
The place assygnynge where they do dwell.

Howe be it as nowe it hall suffyce  
Of them that gone be many yeres past  
Ex ample to take and thys treatyse  
By theyr goodnes to make sure and fast  
That none hereafter presume to cast  
Fables forged of wylfull mynde  
Agaynst the deuote femynne kynde.

Abraham maryed one Sarai  
A perfyte woman as other be mo  
In worde and dede alwayes redy  
To be obedyent hym vnto  
God bad Abraham that he shulde go  
Out of the lande Cananye  
Into Egypt from hys kyn nye

Geneses  
xiiij.

C. i.

C Howe



**H**owe be it befoze he thyder came  
In hys conceyte thus waded he  
Called hys wyfe, and sayde good dame  
One thyng I wyll thou do for me  
By meane dere wyfe of thy beautye  
I doubt yf thou be knownen my wyfe  
That I perchaunce shall lose my lyfe.

**S**ay therfoze my suster thou arte  
That I may fare the better for the  
I shall (she sayd) with all my harte  
And elles what do, that ye byd me  
To helpe you in necessitye  
There shall no persone haue knowlege other  
But that ye be my naturall brother.

**S**o into Egypte whan that they came  
Sarrah was sent for to kynge Pharaon  
And for her sake was Abraham  
The better take with frende and fo  
Her brother she called hym, he bad her so  
Howe be it god punysched the people soze  
Tyll Pharaon of her had made restoze.

**Gen. xx.** **A**nd in lyke maner afterwarde  
When that he came to Gerar  
Abraham the better farde  
By reason of hys wyfe Saray  
God lyke wyse punysched greuously  
So that the kynge Abymalech  
Gave hym hys wyfe wyth a soze cheke.

**L**yke



**T** Lyke case befell with Isaac  
And Rebecca hys trusty wyfe  
Whych in lyke wyse dyd her for sake  
And all for to enlength hys lyfe  
The woman was his prerogatyfe  
Howe saye ye now by your lewde fable  
Were nat these women profytable.

**G**od preserved Sarra the yse  
And ons Rebacca graciously  
In case that they had done amys  
It had be longe of the man suerly  
God wolde there shulde be no suche folp  
In the woman yf ye marke well  
Recorde Sarra the doughter of Raguel.

**T**o seuen dyuers marped was she  
And alwayes mayden arose them fro  
Because the man wolde by and by  
Hys carnall lust with her hane do  
No reuerence gven the sacrament unto  
At nyght the deuyll was there alwaye  
And strangled them befoze the daye.

**P**reserved was the femynyne  
Bycause she was so vertuous  
Strangled were the masculyne  
Because they were so bycrous  
Sodome and Gomoze, the lecherous  
In bypynstone we rede dothe boyle & bzan  
For the mysprynge of the man.

C.ii,

**T**he

Jobl. 1  
c.iii.

Ben. x.



Genes  
xviii.

**A** The daughter of Jacob amiable Dyne  
For the foule rape vpon her done  
Her bretherne ryio brought to ruyne  
The cyte and slewe the masculyne rebone  
Cinnor the father and Sychem the sone  
God wolde they shulde luche cruel make  
And on the men luche vengeance take.

ii. reg. xiii.

**O**f Dauid the daughter fayre Thamar  
Whom her owne brother Amnon by name  
Faynyngc hym locke and she nat ware  
Agaynst her wyll, she nat to blame  
Unlawfully vled to hys owne shame  
Longe tyme bewayled her euill chaunce  
In token playne she toke repentaunce.

Yohue. ii.

**B**ecause Sash dnd them defende  
From Josue sent to Jerico  
Woly wyte dorbe her commend  
And iustifye her lyte also

Luc. vii.

**M**ary magdalene another of the  
For her greatesyth and contrioun  
Of all her crimes she had remysoun.

**W**herby appereth playne and eydent  
What grace is given the femynine  
For small offence to spee to repent  
Recorded in Thamar and in Dyne  
Where subberne and syche is the masculyne  
Adam to wythes which had no grace  
Mery to a lye for hys trespass.

**Cam**



And furthemoze admyt the case  
That many women haue soze offended  
And thousandes mo done well ofte hase  
Shulde all the name be dyscommended  
Bycause the best nombze be reprehended  
If that shulde be repozte me then  
What myght be spoken of the men.

Large be the volumes in euery nacyon  
For euer in cronycle to remayne  
If ye perceyue, and note the fashyon  
Cydens ynoughe ye shall haue playne  
Agaynst one woman, men twayne  
Ye twenty I dare auowe doubtles  
Whych be improued for theyr lewdenes.

In token that man shulde be content  
Hys wyfe to loue especyally  
Abraham had strayte commaundement  
To folowe the mynde of Sarai  
And so expelled by and by  
Agar his harlot out of hys house  
Agaynst her maystres presumptuous.

Genesis  
xvi.

Howe be it because of repentaunce  
For none example of lyke folp  
God dyd accept her meke penaunce  
And quyte for gaue her by and by  
The aungell was sent and bad her hys  
Home agayne and knowe her dame  
And god wolde multiply her fame.

C.iii.

C Agayne



Judith.

Agayne the same, her masters content  
And bare Abraham one Innaell  
Which passynge al other was moze feruent  
And passynge reason moze cruell  
Than euer yet ye harde of tell  
Hys lyfe durynge to warre he was mouyd  
He loued no man, noz none hym loued.

So can be nat rede of any woman  
Namely in wyttynge autentycall  
To be so cruell as was thys man  
At warre to be with one and all  
O that ye men can fyght and bzaule  
And kylleche other comenly  
Whiche is nat sene in the femynyne.

Howe be it there is founde in holy wytt  
That some women haue done lyke case  
Nat to them selfe but marked to it  
Of god onely, by specyall grace  
Suche dedes marcyall to bynge to passe  
That man myght nat Judith to wytnes  
Whiche sene alone myghty Holofernes.

Judith.  
xiii.

And in lyke case of Delboza  
Whom god electe hys prophete to be  
The deth to declare of Sisara  
Where and whan to sygnifye  
And gaue her also moze specyally  
Knowlege in many other cause  
And made her iudge ouer the lawse,

Judith. xii.

At



**A**t mount Thabor as the dyd tell  
Thys captayne dyscomfet fled out of þe thronge  
The wyfe of Abner named Jabel  
Sisara slewe lyenge a longe  
God strengthened the woman & the lande strong  
Unto the femynye lesse and moze  
And to the man no prayse therfoze.

Amos. v.

**A**bymalech that ferefull kynge  
At syege lyenge befoze Thebes  
A stone that on the wall dyd hyunge  
A woman threwe into the pzease  
And on the heed hyt hym doubtles  
Slewe hym starke, and so therby  
The syege gaue ouer, thys is no lye.

ii. Reg. xi.

**W**ho was the cause that Abela  
Was nat by Joab beaten downe  
Who kept the deed but good Raspha  
The woman onely dyd saue the towne  
And for her dede, ought haue renoune  
I me repozte, nowe howe sape ye  
Be nat the women prayse woꝛthye.

ii. reg. xi.

**S**ythe god them marked graciously  
Unto these deades befoze specyfye,  
It can nat be layde to them playnly  
Neither of malyce ne yet of pryde  
For synguler wysdome in then tryde  
God preferred the woman than  
Suche thynges to do befoze the man.

ii. Reg. xxi.

**E** Of



**II. REG. II.** **¶** Of yniquier wysdome note que ne he sit  
The kynge her husbande whyche dyd pacrye  
Where Aman the wretche dyd mone A suer  
Vengeaunce to haue taken on Har dochye  
And the Jewes to haue slayne generally  
Wyth pety & wysdome she dealed so than  
That she sauyd the Jewes and hanged Aman.

**¶** Of thousand thousandes there was natone  
Unto Joab the woman sent  
That coulde procure for Absolon  
A fenall peace wyth hys parent  
**II. REG. XII.** Dauid the kynge dyd sone consent  
At the womans request the Bible to recozde  
To call hys sone home and be hys good lozde.

**¶** The prophet also called Nathan  
Of counseyle preuy wyth his louerayne  
Perceyued well theyz myght no man  
Of his full mynde Dauid refrayne  
**III. REG. I.** But Adonias shulde be kynge and raygne  
Sent Barabe to hym forth on  
And she obtayned for Salomon.

**¶** And further where as the Egrepyan kynge  
Agaynst the Hebzeues soze moued was  
**Exo. I.** Bycause he se theyz encrase and spyng  
Aduansed moche in euery place  
Commaundement gaue for any case  
The mydwyues of the Hebzean lyne  
To kyll and see al masculyne.

**¶ And**



**A**nd thys werede in places two  
But god wolde nat the exercyse  
So that the woman wolde it nat do  
But made excuse, after thys wyse  
Abhorringe the shamfull enterpysse  
And sayde the Hebreans, in theyr nedes  
Can helpe them selte and do suche dedes.

Abderu.

**A**boute whyche tyme holy Moyses  
Into this worlde was brought & bozne  
Thre monethes kept in secretnes  
Magre Pharaon, thoughe he had swozne  
In a beele of rushes, to haue be lozne  
Cast in the water, to synke or to swyme  
Redy was the woman, & she saued hym.

Ere. ii.

**T**he doughter of Pharaon fered nat  
Compassyon her moued in wardely  
Herynge hym crye, and se hym flote  
Commaunded her maydens that washed her by  
A noze to get, and moderly  
She hym adopte to be her sonne  
God wolde haue thus, by the woman done.

**T**he prophete also good Hely  
Unto the woman from god was sent  
Because Galaad and Samary  
No moysture had from the fyrz mament  
And careth stoue drye, for punysshement  
The wydowe of Sarapt, the prophete fedde  
Or elles parchaunce he had ben deed.

iii. reg. xiii

D. i.

**A**nd



**A**nd in lyke wyse the Sun am yte  
Moued her husbände besylve  
*liii. reg. liii.* And in conclusyon optayned it  
A place to make for Helysye  
The prophete of god, necessarye  
Thus holped they hym, in an habítacle  
After the latyn called a cenacle.

**W**ho was the cause that the duke Naaman  
Was helpd of hys foule lypperye  
*liii. reg. v.* No doute the fayre yonge woman  
Taken wyth the robbers of Syrye  
Because she spake and prayesed Helysye  
The kynge sent Naaman into Israell  
Where in shorte space he had hys heel.

**W**ho was the fyrst I praye you who  
That prayesed god for vyctorye  
*Erod.* After that drent was Pharaon  
Loke in the booke of Erodye  
And ye shall fynde it was Mary  
Mary the syster of Aaron  
Wyth sounde of tympane she played vpon.

**W**hat tyme Dauid the gloriouse kynge  
Aged soze and febled fast  
*vi. reg. i.* A byrgyn toke a tendre thyng  
For no synne, but for he dyd wast  
Der serued therby, tyll at the last  
By very course of naturall kynde  
The soule to god he vp resynde.

**W**here



**¶** Where yonge Abya weke and feble  
Had layne longe seke continually  
To knowe yf it were possible  
He shulde recouer oz elles dye  
The woman was sent thys no lye  
The wyfe I meane of Jeroboas  
Into Sylo was sent to Ahvas.

**Ibidem.**  
**xiii.**

**¶** I praye you who dyd fyrst dyscrye  
The euyl intent of Achytophel:  
The mayden escryed the conspyracye  
Wherby the kynge escaped peryll  
Jonathan and Achymaas the dyd it tell  
For had it nat be shortly knowen  
Kynge Dauid had ben all to heuen.

**ii. reg. xlii.**

**¶** To whom I praye you dyd Selysre  
Declare the derth that shulde ensewe  
To the man oz the woman howe saye ye  
If that ye can, dysclose it nowe:  
The woman it was that fyrst it knowe  
She tolde her husbnde as a kynde wyfe  
Wherby at lenght she saued hys lyfe.

**iii. re. viii.**

**¶** Who but the woman of Bahurye  
Saued the lyfe of Ionathas:  
If Absalon myght haue come hym by  
He neuer had sene Dauid in the face  
Neyther hys compere Achymaas  
A cursed bowe dyd them dyscrye  
A blessed woman kept them secrye.

**ii. reg. xxi.**

**D. ii.**

**¶** Had



1. reg. xxb. **C** Had nat ben Abygall  
The gentle wyfe of the churle Abal  
Dauid had folowed hys othe and wyll  
And lefte hym nat one great ne small  
Upon the mozowoe to haue pyft on the wall  
She lent hym bytyle, and went alfo  
And made hym hys frende, that etft was hys fo.

iiii. reg. xi. **C** And as I remembre good Iofabeth  
Doughter vnto the kynge Ioram  
Yonge Ioaſ ſaued from the deth  
Sonne and heyre of Ochezyam  
Where Athalia than wyllfully came  
Enterdyng to haue ſayne wythout pytpe  
All the kynges progenye.

Judic. xi. **C** What tyme the myghty Galadit  
Fepte clepyd by name as I fynde  
Agaynſt the Amonytes ſhulde fyght  
On god he called wyth mouth and mynde  
And ſayde good god my ſelfe I bynde  
Yf I preyale to offre to the  
The fyrſte that I mete after byctoye.

**C** Saue one doughter no chylde he had  
Whych whan he came the batyll from  
In token that he was of hym glad  
Her father mette, and welcomed home  
An inſtrumen the playde vpon  
Hys bowe remembred than ſyghed he  
Sayenge doughter wo is me for the.

**C** Anſwere



**A**nswere she made meke and demure  
Be nothynge heuy father for me  
That you haue promysed kepe it sure  
And it to fulfyll I am redye  
So had nat than the woman be  
The man had chaunged parchaunce hys entent  
And falsed hys promys, syth he dyd repent.

**T**he deuoute mother of one Mychye  
Of promys lust a myzroue fyt  
Dothe she we that women constant be  
And from theyr behestes loth to fyt  
The mouey that she to god behyt  
Sent by her sonne to the golde smyth  
Therof to make Sculptile quid.

Judi. xxiij

**M**any and dyuers other there be  
Of whom the man example may take  
As of god Ruth and Reomy  
Of her that nother wolde god forsake  
Nother ye consent ydolatre to make  
But strenghtned her sonnes in nombze seven  
To dye for the lawes of god of heuen.

Ruth. i.

ii. Ma-  
chab. vii.

**G**reat is the prayse of the aunceent  
Unto thys daye had in memozye  
For theyr hye vertues excellent  
As fayth, wysdome, and mere pytye  
Wyth fortitude in aduersytye  
To wytnes to profytes Solda and Anne  
Wyth Saba the quene, to Solomon that came.

ii. reg. xxiij

Luce. ii.  
iii. reg. x.

D. iii,

**T**he



Mar. xvi. ¶ The testiment newe also telleth me  
After that Chyſt theſe wordes had ſayde  
Hely Hely Iamaſabatani

Luce. ii. ¶ That fayth in man was clere deceyde  
In Mary hys mother, bothe wyfe and mayde

Johan. xx. ¶ It neuer fayled, for the femynyne  
In Thomas it fayled for the maſculyne.

¶ Before alſo ye ſhall well fynde  
The woman was euer prompt and redye  
Wyth hole herte and deuoute mynde  
Of Chyſtes byrth to belyue the myſterye  
Luce. i. ¶ Where as the woman, olde zacharye  
Blamed of the Angell, loſt his ſyght  
Elizabeth hym knowleged, eyn furth ryght.

Johan. xx. ¶ Great was the loue of the femynyne  
Durynge the daungeour of hys paſſyon  
Recorde therin good Magdalyne  
Whiche neuer backed, but folowed on  
Where hys diſciples were fled and gone  
Oft the ſepulcre ſhe dyd vlyt  
And longe there wepyng wolde ſhe ſyt.

Mar. xvi. ¶ She with his compers Maries two  
Salome and Jacobye wyth oyles pure  
For ſynguler loue they dare hym to  
Soughe hym layde in ſepulture  
Suppoſynge theyr ſyntemētes ſhulde hi recue  
For well the rekenynge by hys ſayenge playne  
He wolde reuyue, ſhortely agayne.

¶ God



**G**od hym selfe prayse to her gaue  
At table syttinge for the oyle she spende  
And openly the men dyd depaue  
Sayde poze haue ye daylye, but I must wende  
Her also except he, in mytes that dyd sende  
In Gazaphilacum, before the ryche man  
And Martha lyke wyse, y called hi goddes sone.

Luce. xxi.

**W**as nat she playnly full of grace  
Thabita the wydowe the poze that fed  
Whom Peter by prayer reuyued hase  
To lyue agayne were she was ded  
And she also that nature ledde  
Rather her chylde quicke to for go  
Than Salomon shulde part hym in two.

Acte. ix.

iii. reg. iii.

**T**he wyfe of Pylate dyd pytpe moze  
The turnement of our Sauyoure  
Than all the men that than there were  
The scribes and the pharisy's to there powze  
The woorkes of Chryst blasphemyd eche houre  
The woman present sayde I make you ware  
Blessed be the bely that the bare.

Luce xxi.

**W**han he arose, thys is clere  
Tho whom apered he, I praye you fyzt  
Sure for ought that I can here  
To women two, or any man wyzt  
To her that hym wyth her best nurst  
To Mary Magdalyne, and bad her go  
And hy's Apostoles tell it to.

Mat. xxv  
6. xxvii.

Johan. xx.

**S**eldome



**Luce. vii.** **¶** Seldome I fynde that Chyste dyd blame  
Any one woman properly

O that any woman so fare past shame  
Solytle to set our saupour by

**Luce. vii.** **¶** As Peter dyd Chyst to denye  
Chyst blamed Peter, now and than  
For lacke of fayth, and called hym Sathan.

**¶** And where Scribes malyciouslye  
Brought vnto hym adulteram  
The woman he saued, gratioulye

**Joha. viii.** Wrote in the dust, to the mennes shame  
Do no more women, sayde he the same  
Nowe tell me playne yf ye so can  
Dyd he euer lyke myracle for any man.

**¶** The woman also of Cananye  
Whose doughter posselt was a deuyll  
Seased nat on Chyst to crye

**Meth. xv.** Her doughter to heale of that soze yuyll  
Chyst herde her well, and helde hym styll  
To the ende all men, myght noylye  
What fayth was in the femyny.

**Joha. xiii.** **¶** The man he blamed of Ipcrysye  
And also vpon the Saboth day  
Helyd the woman graciouslye  
Eyghtene yerres longe that soze syke laye  
And mekely dyd the Samaritane praye

**Joha. iiii.** Water to drawe hym out of the stone  
Where of the man he asked none.

**¶ And**



**A**nd also at the womans request  
Because they lacked necessarye  
Turned water to wyne at the feast  
Kept in Cana Galylee  
At the instance of Martha or Mary  
He raysed Lazar hole and sounde  
Foure dayes buried vnder grounde.

**Ioha. 11.**

**W**here as he wepte full tenderly  
To the woman that hym ofte fed  
Martha the one the other Mary  
Wepe and by wayle theyr brother deed  
As farforth yet as euer I rede  
I can nat fynde that he dyd make  
Any lyke sorowe for the mannes sake.

**Ioha. 11.**

**A**nd ouer that the treuth dothe proue  
The sayenge of Luke who so well wayth  
It was a very slender loue  
And a lesse toke of any fayth  
In the man the Euangelyst sayth  
In Judas by name hys mayster that solde  
Wyth a false kyss and thyrty pens of golde.

**Luce. 22.**

**T**hus may ye see by holy wyse  
That women be no cast awayes  
Neither they that lyue as yet  
Nor those that were in the auncient dayes  
Proved I haue who so denayes  
For more wytnes I chal reporte  
Of later tyme and so be horte.

**C. i.**

**The**



**¶** The church mylstant dothe ones yerely  
A leuen thousande byrgins halowe in one  
So many of men I can nat espye  
Sythe tyme the worlde fyrst begon  
All be it they were nat women e chone  
Yet for the woman was pryncypall  
A yke name is gyuen vnto them all.

**¶** I rede of seuen slepyng men  
And also of .iiii. cozonate  
Nowe two and thre, of thousandes ten  
Of one alone wyth his associate  
Of forty knyghtes matryzate  
But of a .xi. thousande neuer  
Coude I fynde as yet together.

**¶** All be it there be of the infant state  
Of innocentes I meane many one  
Yet haue these byrgens immaculate  
If any comparyson may be therto  
More mede of god, I suppose so  
These byrgins for god dyed wyllingly  
The infantes by force and knewe nat why.

**¶** Moche other thynges aledged myght be  
Auctorysed by holy wyte  
Besydes muche more in popetrye  
In sondry metyrs craftely knyt  
Whiche onely I purpose to omitt  
Oneles it be of two or of thre  
To wytte them all it wyl nat be.



**A**s fyzt of Lucrece the noble wyfe  
 A myrrour to all other of goostly fame  
 Whyche wylfully wyth a small knyfe  
 Slewe her selfe in auoydynge shame  
 And therby saued her olde good name  
 What tyme Tarquyne newe made kynge  
 Had her forlayne, she nat wyllynge,

Duid.  
 In fast. li.  
 p. iiii.  
 August.  
 de cl. li.

**W**here Rome besyged was about  
 By Coriolane then exulate  
 So that no man durst ony pere out  
 For fere of lesynge of hys pate  
 Veturia badde open the gate  
 Her armes cast crosse, her hert to rent  
 Most wofully forth thus she went.

Ualar.  
 li. p. iiii.

**L**arge were the teres that from her eyes ran  
 Her brestes befoze hym when she dysplayde  
 Beholde she sayde thou vnkynde man  
 Thy natural mother thus wretchely arayde  
 Nature shulde moue the, though wyl denyde  
 To warre with other than thy natyfe countre  
 Peace sayde he mother so shall it be.

**W**hose acte to be had in memozye  
 A lawe for wyth the Romaynes let make  
 From that daye forwarde to the femynyne  
 Eche man shulde bowe for Veturys sake  
 Graunted also that the woman myght take  
 To her attyre broche, owche, or ryng  
 Veluet purple or any other thyng.

C. ii.

**W**here



**Wener. i.** **W**here as befoze through quene **Uathye**  
All honour was take the woman fro  
By reason of her obstynacye  
In dysobeyinge kynge **Assuero**  
Nowe was restored wyth moche more to  
Many men saued that myght haue ben slayne  
And the cytie set franke fre agayne.

**Marte. li.**  
**i. epigra.** **W**han **Portia** harde that **Bzute** was deed  
Lenger to lyue no houre thought she  
Ete brennyng coles as fast as breed  
Bycause she coulde no knyfe come by  
**Duid.**  
**eplar. li.** In moche lyke case **Penelope**  
**primo.** To put of wedoyng tyll **Ulyses** came home  
Untwined at nyght that in the daye she sponed.

**And as it cometh vnto my mynde**  
**Of one hystoꝛy catholycall**  
**Whiche almost clene was lefte behynde**  
**Daniel. xlii.** **As nothyng woꝛthy memoꝛy all**  
**That one remembꝛed conclude I shall**  
**The hystoꝛy I meane of good Susan**  
**Falsly accused by the man.**

**As tempt she was of rybaldes two**  
**Wyth them to haue dealed, she nolde consent**  
**They her accused, and sayde she had ado**  
**Wyth a yonge man, and shulde be bzent**  
**God knowe the woman innocent**  
**And caused the infant Danpell**  
**To speke to the people and the treuth tell.**



**A** babe to speke was a straunge marueu  
The people assembled on euery syde  
The tales bothe varyed that they dyd tell  
Wherby it was knowen the rybaldes lyde  
The woman saued and the treuth tryde  
Her false accusars by comen assent  
To dye forthwith had iust iudgement.

**W**hiche thynges remembred wyth other mo  
That myght parchaunce enlarge thys boke  
Estates comenly where I go  
Trust theyr wyues to ouer loke  
Baker, brewer, butler, and coke  
Wyth other all, man medleth no whytte  
Bycause the woman hath the quyk wytte.

**M**y lady must receyue and paye  
And euery man in hys offyce controll  
And to eche cause grue ye and nay  
Bargayne and bye and set all sole  
By indenture other by court roll  
My lady must ordeyne thus all thyng  
Or small shall be the mannes wyngyng.

**A** further profe herein as yet  
By comune repozte we here eche day  
The chyld is praysed for hys mother wytte  
For the fathers condicions depzaued alway  
And ouer that your selfe wyll saye  
Surgeons aduauntage, by women small  
Bycause they be no fyghters at all.



**I**n ende therfore herof to make  
He thynkes these men do nothyng well  
So wylfully to bragge and crake  
And agaynst al women so to geuell  
And yet who so that lengest dothe reuell  
And this boke redeth I knowe playnly  
Shall saye: or be shamed, tongue I lye.

✠ Explicit.

✠ The authour.

**G**o for the lytell boke god be thy spede  
O dze thy selfe accordyngly  
Set nought by hym that dothe the rede  
In case he warble the to denye  
Nat one so good but he hath an enemye  
Hyde nat thy face for a proude crake  
Let hym be knowen that dyd the make.

**G**o for the queckely wyth pale demure  
Of one prerogatyue sure thou arte  
Set for to be in hye honour  
In myddes of the hole femynyne herte  
Nerte god they wyll all take thy parte  
Hyll the with sylke and lymme the wyth golde  
Nowe passe on thy was thou mayst be bolde.

✠ Glozy be thy garment so woorthy thou arte  
Of syluer thy claspes, and of fyre golde  
So true is thy processe in euery parte

In



In the hys Hierarchy thou may be entioyd  
None other lyke the that euer was solde  
Myghest of all other in trueth is thy dytpe  
Lygth where thou shalte nowe farewell fro me.

¶ If question be moned who is thyne authour  
Benat adozad to bitter hys name  
Say Edwarde Gosynhyll toke the labour  
For womanhede the for to frame  
Call hym thyne authour, do nat as shame  
Thanks lokes he none for, yet wold he be glad  
A staffe to stande by that all women had.

¶ Thus endeth thys

frutfull treatise of the pzease of women, cal-  
led Mulierum Dean. Imprynted at  
London in Crede Lane, by  
John Kynge.

(1)

